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Religion as a Passport

BY WILLARD L. SPERRY

Comparing spiritual things with spiritual. 1 *Corinthians* 2:13.

WHEN you travel in foreign countries, whatever else you take with you, you must take a passport and a letter of credit. That is, you must be prepared to identify yourself anywhere at any time, and you must be able to buy at the proper rate of exchange the money of the country where you may happen to be.

In recent years all this has become rather complicated. Undesirable aliens are not welcome in any land. The world being in a very unsettled state, every country has a right to know who enters it and for what purpose. The money matter is better than it was ten years ago, but is still unstable. Currencies fluctuate and there is no certainty what the coin of one land is worth in the coin of another.

Which things are a parable. Our journey through life takes us into many different states of experience. There are the areas of pleasure and pain, old settled principalities of the human spirit. There are the domains of work and leisure, which have never finally defined their relation to each other. There are the backward lands of dull convention and the virgin soil of genuine research. There are all sorts of new states, representing experiments in manners and morals, which are issuing their own paper in the hope that it can be redeemed when some five year plan has been vindicated. In the course of one lifetime every man is a foreign traveler in all these lands.

Now a man's religion is his passport and his letter of credit which he takes with him into these unfamiliar and untried countries, as he crosses and recrosses the boundaries that divide them.

As a passport religion is a guarantee of a man's in-

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tegrity of nature and character. Emily Dickinson has put our human situation in four of her most characteristic lines:

> Adventure most unto itself
> The Soul condemned to be;
> Attended by a Single Hound—
> Its own Identity.

Wherever you are and whatever you are doing, the world has a right to require you to prove that you are the man you claim to be. This is not always easy and at times may be very hard. It is indeed often difficult to prove our identity to ourselves. Am I, in this pain of today, the man who knew yesterday's pleasure? Can I be, in the perplexity and anxiety of the moment, the same person who not long since was so care-free. Am I, in the humiliation of this failure, still the man who has tasted also the heady wine of success? How can I square the shame of the knowledge that I have sinned with my earnest professions of better things?

A Precious Possession

On the inside cover of every American passport there are these words: "This passport is a valuable document. Due care should be taken to see that it does not pass into the possession of unauthorized persons. If it is lost or destroyed the fact and the circumstances of its loss should be immediately reported to the Department of State. New passports in such cases can be issued only after exhaustive inquiry."

A similar notice is served on us by God and nature. A man's confidence in his own identity and integrity is a precious possession. He must see that this is not lost or destroyed, and that it does not pass into the hands of unauthorized persons. "Accept no person against thy soul," said the wise man of Israel, "As long as thou livest, give not thyself over to any." If by carelessness or willful moral ignorance you have lost the integrity of your own inner life that loss must be reported at once—reported, I suppose, to God. It may be restored to you again, but only after much searching and discipline. God has a right to know why you lost the self he gave you and what sort of a person you have now become in its stead.

There is a word often used in connection with the Christian religion—the word "simplicity." That word means "singleness." The simplicity that was in Christ was not his humble home, his carpenter's handicraft, his one white seamless robe, and his want of superfluous things that other men have desired. The simplicity that was in Christ is the singleness of his mind and heart and will. Jesus, as we meet him in the Gospels, is a many-sided figure. But at the center of him he is always the same man.

When therefore we say that the simplicity that is in Christ is one of the ideals of the Christian life, we mean that a Christian is a man who maintains the integrity and identity of his character. You can rely on his always being the same man. You do not make unexpected and disconcerting discoveries of two men in him, or many men.

By contrast, the essence of irreligion is the dark suspicion that life may fall apart into a meaningless chaos of contradictions, because there is no principle to keep it together. The essence of irreligion is the confession that "tomorrow, and tomorrow, and tomorrow creeps, in this petty pace from day to day," and that this insane sequence of days and deeds lights fools the way to meaningless darkness. It would be hard to find any words more irreligious than those of mad Macbeth.

Religion guards against that peril in every human soul. Religion helps you to believe that pleasure and pain, work and play, joy and sorrow do not require two different men to experience them, but are the lot of one man. Religion wages war on the residual hypocrite in us all, in its ceaseless endeavor to make the private man and the public man the same man. If there seem to be hopeless contradictions in experience, religion is no stranger to the ministry of reconciliation. Only a deeply religious man, looking back over his life, after much vicissitude, could have said,

> The immortal spirit grows
> Like harmony in music; there is a dark
> Inscrutable workmanship that reconciles
> Discordant elements, makes them cling together
> In one society. How strange that all
> The terrors, pains, and early miseries,
> Regrets, vexations, lassitudes interfused
> Within my mind, should e'er have borne a part,
> And that a needful part, in making up
> The calm existence that is mine when I
> Am worthy of myself.

If you ask why a man needs a religion, one answer is this. He needs it because he lives in a world that threatens every day the identity of his own nature and the integrity of his own character. Life tends to break down or break up before the contradictions of experience. You must be able at all times to satisfy yourself and to prove to the world that you are a simple soul. In want of the ability to do this you cannot trust yourself and the world will distrust you. Of all the ways that man has found to vindicate this integrity of life, religion has proved the best. Religion, whatever else it may be, is the leash that keeps at your heels that single hound, your own identity.

Unfamiliar Currencies

The other ministry of religion to life is perhaps even more significant. Most of us, when we travel abroad, manage not to lose our passports, though we sometimes mislay them. But we do get into trouble over new currencies with which we are quite unfamiliar. We do not know whether this paper money we have in our hands is worth anything—or just what it is worth.

I remember being in a bank in Florence some years ago at a time when the lira was very unstable. An American came in with a sheaf of ten dollar bills in his hand. He asked the clerk what the rate of exchange was that day. The clerk told him, he stood irresolute for a while, put his money back in his pocket, said he would wait for a more favorable exchange on another

day, and walked out. He was not sure whether his good dollars were worth their value in the liras of that day.

No problem of life is more difficult than that of equating in the terms of one experience the established values of another experience. Every time you cross the border between one major realm of experience and another you have to change your money. No man has ever finally determined the relative values of pleasure and pain; the rate of exchange between them is a fluctuating one. How much pain is it worth suffering

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for the sake of how much prospective pleasure? The values of work and success are uncertainly defined with reference to each other. How hard is it worth working for the sake of a given academic or professional distinction? Where the countries concerned are more remote from each other and the standards different the problem becomes more difficult. What shall a surgeon charge for an operation? What should a patient pay for being saved from certain death? What should a painter ask for a picture or what shall a reader give for a poem? Back of all these transactions there lies presumably some gold reserve of human experience, which finally determines those values and the rates of exchange.

Now religion, in its dim beginnings, was supposed to be a limitless letter of credit on the universe, which enabled the natural man to get the things he first wanted: food, clothes, comfort, security, victory in battle. According to the theory of that remote scheme of things, you presented at the bank of exchange your prayers and your sacrifices and you got back these other things that you naturally wanted. Men thought that this system worked, or at least they allowed themselves to believe that if they did not get enough food or comfort or victory for their prayers and sacrifices, it was because there was something wrong with the prayers and the sacrifices. For a long time they did not question the system or the transaction.

But as time went on there was a run on this bank and it had to close. It closed, in our tradition, somewhere about the date of the book of Job. Job came to the bank, he was able to identify himself—for did he not say that he stood upon his integrity—he presented his clear conscience and his good life. But the tellers could pay him neither health, nor wealth, nor long life. Instead, as he says, the things that he greatly feared came upon him. He saw no answer to that contradiction. He simply announced, on the basis of his own experience, which he could not doubt, that the old bank had closed its doors. The truth is that with Job all magical religion, including much of the earlier religion of the Old Testament, was declared insolvent. Various attempts have been made since then to reopen it, but never with success. And when, even today, some man says that there is nothing in religion—he knows, he has tried it, and it does not work—what he really means is that he has discovered that the magical conception of religion is bankrupt, that there is no assurance that you can get health, wealth and long life in exchange for saying prayers or going to church.

New Testament Religion

The New Testament reopens as another sort of institution. Its charter is, perhaps, the Sermon on the Mount. The Sermon on the Mount is realistically candid about transactions in this realm. It does not carry on the old easy going exchange counter. It says: If you say your prayers on the street corner to be seen of men, you get exactly what you intend, you are seen of men. If you make a noise dropping your coin into the plate so that you may be heard, you are heard and the transaction is concluded there. If you make a parade of your Puritanism, you get your reward and are put down a moral prig. If you give alms, do it secretly and your charity is charity. If you pray to God do it in private, and your prayers will reach the God to whom they are addressed. If you are aware of the need of self-discipline, put on a cheerful countenance before the world but keep your asceticism to yourself—then it will be real. You are paid in the terms of religion in the coin which you present. You cannot exchange it for other currencies.

This is a hard saying, but it is no longer an unintelligible saying. For not merely our religion, but all our higher concerns, have conceded the validity of this principle.

The manuscript of the now famous "Lyrical Ballads," which contained among other poems the "Rime of the Ancient Mariner" and the "Lines Written above Tintern Abbey," was sold to a printer named Cottle in Bristol for five pounds by two poor young men who wanted a little ready money for a walking trip in the southwest of England. If you can ever lay

your hands on that Cottle edition, you will find that it is one of the most valuable books in the English language. Only a bare half-dozen copies are known to exist and each is worth many hundreds of dollars. The five pounds that Coleridge and Wordsworth got for the work seems a shabby return for its immortality. By the time he was halfway through his life Wordsworth had written all his best poetry, much of it now a permanent part of the inalienable literary treasure of the English-speaking world, yet up to that time his poetry had paid him less than a hundred and fifty pounds. William Wordsworth was a realist about money, but he never sold his own soul. He had his reward.

James McNeil Whistler was made a laughing stock by John Ruskin. He took the case to court and during the proceedings he was asked what one of his pictures brought. When he answered that it might bring a hundred pounds, they objected that this was too much and asked him how long it took him to paint one of his little nocturnes. He replied with absolute truthfulness, "All my life." There is no way of equating these matters.

When John Brown of Ossawotomie started to march on Harper's Ferry—a reckless escapade which he knew better than any one else could know must end in death—he did not complain that his brave old heart was not to be repaid with military victory, he did not indite the moral order of the universe; he said, "God has honored but a comparatively small part of mankind with such high and soul-satisfying rewards."

The True Values

So, a modern scholar thinking of the way we order these matters goes on to state the general case: "If we are arranging any system or enterprise of a really intimate character for persons closely united in mind, all the presuppositions of individualistic justice fall to the ground. We do not give the best man the most comfort, the easiest task—or even so far as the conduct of the enterprise is concerned, the highest reward. We give him the greatest responsibility, the severest toil and hazard, the most continuous and exacting self-sacrifice."

Must we not say that all that is noblest in these realms of truth, goodness, and beauty—noble facts which we now accept as the commonplaces of our life—confirms the wisdom of closing down the bank of religious magic and of reopening it on this other basis.

Better than the sharp bargains which magic would drive with its world is the realism of that old woman who is the central figure of Synge's "Riders to the Sea." One after the other she has seen her husband and her sons drowned at sea, until the youngest and the last is brought dead into the cottage in the leach of a dripping sail. And then she parts company with all magic, makes her submission to life, lays the foundations of real religion: "They're all gone now, and there isn't anything more the sea can do to me. May the Almighty God have mercy on Bartley's soul, and on Michael's soul, and on the souls of Sheamus and Patch and Stephen and Shawn, and may he have mercy on my soul and on the soul of every one who is left living in the world. Michael has a clean burial in the far north by the grace of Almighty God. Bartley will have a fine coffin out of the white boards and a deep grave surely. What more can we want than that? No man at all can be living forever, and we must be satisfied."

Realism such as that is the basis for all religion. For such realism has parted company with those who trade for the things that the Gentiles seek after. It has put religion where it belongs, in the serene contentment of a human soul which has made its peace with both life and death, with man and God.

What may you be sure of getting out of your religion? Well, if it is real you will get patience to bear with confidence what has to be borne, you will get with each temptation strength to meet it, you will get a certain ineradicable hopefulness that never dies, you will get what is I sometimes think the greatest of all religion's rewards, the joy of a clear conscience.

There died in France a few years ago a very distinguished scholar, Auguste Sabatier, who as he was dying fashioned this brief prayer: "My Father, I entrust to thy care all those I love and am leaving. I have many more things to say and to do, but I yield myself to thee." These words are honest enough to voice his human regret at leaving his kindred and his work—there is also the old candid note of human perplexity before great mysteries. Yet above all this there is the serenity of the religious spirit. He was content.

That, or something like that, is what St. Paul means when he says that we should compare spiritual things with spiritual.

The Consecration of Daily Life and Labor

By Cornelius B. Muste

I am come that they might have life, and that they might have it more abundantly. John 10:10.

I AM very much impressed by the following paragraph from the pen of Basil King: "We think that God is more concerned with some of our occupations than he is with others, and that for some of them he gives us extra help, while he leaves others to take care of themselves. In this way we speak of a poet as inspired to write a song, but not of a carpenter to build a house. We speak of a bishop as inspired to preach a sermon, but not of a banker to extend a loan. We speak of the church as inspired to teach the truth, but not of the government to put it into action. It is easy enough to think of the Holy Ghost being present when the book of Ruth was composed, or the Gospel according to St. Mark, but not when Mr. Edison invented electric light or Madame Curie discovered radium. God,

for perhaps most of us, is a being interested in churches, in services, in philanthropies, and all compositions to which we may append the word sacred, but not in business or science, or railroads, or coal mining, or any but the most idealistic forms of art. From the part of our life with which we ourselves are most anxiously preoccupied we shut this inspiration out."

Now, it seems to me that there is a great principle involved here, which strikes at the roots of much of our present unrest and discontent.

Religion and life! We are not accustomed to think of it in that way. We rarely put those two words together. Religion and death! We often put these two words together. If somebody dies then we become very serious and religious. We have not had much use for either, but now we call for the church and the minister. Religion and death, that is the way we put it. Religion and gloom. We go to church and look very sad and solemn. To be happy in church and to give any indication that for a day at least we have been loosed from our ordinary weekly occupation is often rather shocking to "religious folk." Religion and life! No, we have never seriously thought of putting these two words together. We look at the religious people of our day. They do not seem to be very happy. They do not seem to get much pleasure out of their work and out of living. They do not at all appear to be "in love with life and enraptured with the world." No doubt, it was just that attitude which caused Keats to write:

> The church bells toll a melancholy sound,
> Calling the people to some other prayer,
> Some other gloominess, more dreadful care,
> More hearkening to the sermon's horrid sound.

But it was never meant to be so. Take a look at Jesus, the author of our faith.

Character Alone Makes Happiness

Our Lord was the most religious man that ever lived, and yet, and this is the wonder of his character, being that, he was the most joyous man that ever lived. Religion and life. Religion and joy. Where you find the one you find the other in Jesus. They complemented each other. As a matter of actual record Jesus had very little to say about death, and just as little to say about a future life. The word death very seldom came to his lips. When you turn to the Old Testament you will not find a doctrine of immortality. There are intimations of immortality only. And then when you come to the New Testament, it is all life. The word "life" was a great favorite with Jesus. He was always making use of it. Whenever the occasion presented itself he used it. He even made opportunity that he might use it. On one occasion he said: "A man's life does not consist in the abundance of the things he possesses." "Ye will not come to me that ye might have life." "I am the way, the truth, and the life." "I am come that they might have life, and have it more abundantly." It is perfectly evident that Jesus meant that religion should apply to the whole of life.

The Sermon on the Mount is the longest recorded discourse that we have from the lips of Jesus. And what is it all about?

It is all about life, how to live and be happy here.

There is not a single passage in the Sermon on the Mount that in any way refers to the next life. Wherever Jesus went great crowds followed him. He saw one thing, these people were not happy. And they wanted to be happy. But he also saw that they were looking in the wrong direction. They had been misled as to the main sources of happiness. They thought that happiness came from possession of material goods. The folk who lived on the avenue, the famous whose names were in "Who's Who," the successful whose achievements were heralded abroad in magazines and newspapers, these were the happy people. Jesus said, some of them are and some of them are not. Some very rich people are very unhappy. Some very poor people are very happy. But this also is true that some very rich people are very happy and some very poor people are very unhappy.

Jesus said, it is not what you have but what you are that makes for happiness. Happiness springs from character rather than from outward circumstances.

The Demon Worry

In the crowds that gathered about him Jesus saw that most of them were worried. Now a man cannot be happy if he is worried. Worry takes the very life out of a person. It makes men prematurely old. It takes the color out of the cheeks. It seams the face and furrows the brow, and stoops the shoulders. Worry is the sexton that digs an untimely grave. It makes the days gray, and the nights starless.

Mind you, it is not always the poor who are most worried. Sometimes they worry the most whose cupboards are full and whose wardrobes are well stocked. It is these who very often ask the questions, "What shall we eat, and what shall we drink, and what shall we wear?" Jesus said, "Don't worry. Take no thought for the morrow. Your heavenly Father knoweth that you have need of all these things. Seek ye first the kingdom of God and his righteousness and all other things will be added unto you." And in all this, our Lord was not making light of that which absorbs most of our time and energy.

What he meant was that if you are going to worry about the very essentials of life, you will have a cause for worry injected in every day and every week and every month and every year of your life.

Take another passage from the Sermon on the Mount. Jesus said: "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straightened the way that leadeth unto life, and few there be that find it."

At once someone will say, surely this refers to the next life? No, it does not. It refers to this life. But does not this mean that many are going to hell and only a few are going to heaven? No, not at all. What Jesus is giving us here is a universal law of life. It is an observation of a present fact. He came to bring to men an abundant life, a rich and fruitful spiritual experience, and he saw that few were finding it. There are two ways to live life; one lawless, undisciplined, uncontrolled, traveling a broad way, where one follows

his vagrant impulses and is ridden by his wayward passions. That road looks easy and many walk therein. But it does not lead to life. "Narrow is the gate and straightened the way that leads to life."

Let Dr. Jones of India tell you what this passage means:

> "If you want to find life, not heaven, but life here and now, you must find it through a narrow gate of self-renunciation. This is true in every realm of life. The athlete, who puts himself under a stricter and stricter regime of training, denies himself what others feel free to indulge in, finds physical life and freedom, for he enters in by the narrow door.
>
> "The student who burns the midnight oil, gathers up spare moments and denies himself many things, finds himself free at last, at home with the ages—he has found intellectual life by the narrow door.
>
> "The musician who goes through years of self-denying practice, setting up higher and higher standards, is at last free and at home in the land of harmony, and can make us feel the throb of martial music, or make us sit pensively by the seaside, or hear the roar of the storm. He has found freedom by a narrow door into musical life.
>
> "There is only one way to life and that is through the narrow gate."

Religion Needed for Every Day

Religion and life!

No, we are not accustomed to think of it in that way. We confine religion to one day in the week. We are religious on Sunday. But we are not religious on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday. We associate religion with churches and hymn-singing and Bible reading and preaching. We do not associate it with building and banking and commerce and trade. We do not think of it in connection with our work in home or store or office or factory. We associate religion with certain events, with weddings and funerals and baptisms. When a young couple plan to marry they want the blessing of the church. Then they go away to forget all about religion and the church. By and by the little baby is born and then the father and mother want the little one baptized. Then they go away again and about their ordinary occupations and forget all about religion and the church. Some time later, and death like a conquerer comes stalking through the corridors of the home, and once more we think of religion and our need of the church and the minister.

But to narrow religion down to a certain day in the week, to associate it only with churchgoing and hymn-singing, to limit its usefulness to certain events in life, is to shut it out from nine-tenths of our life, and it is certain that our Lord never meant it to be so. But we do so, and because we do so, life for so many is a poor, miserable thing, hardly worth going on with.

Jesus was religious on Sunday, but he was also religious on Monday and Tuesday and all the other days of the week. And he meant that you can never be happy here, you can never live the abundant life until you see God in all things. The Psalmist once said, "I have set the Lord always before me."

We must do that too, if we are going to get out of life all that it has to give us. It would help us mightily if we said that to ourselves every morning as we started out to our work. It would help to settle a great many of our labor problems. We are never going to satisfy the working man by giving him more wages and a schedule of shorter hours. And on the other hand, we are never going to satisfy the capitalist by building him larger barns and giving him greater dividends. Satisfaction and contentment are matters of religion. We make a very great mistake when we talk about things as being secular and sacred. We talk about the calling of a minister or a missionary as a sacred calling and we

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talk about the calling of a carpenter and plumber and dressmaker as a secular calling. And that is just the reason why so many who are carpenters and plumbers and school teachers and dressmakers do not get any real joy and satisfaction out of their work. That is why the work gets irksome and monotonous. There is nothing to buoy them up, to inspire them, nothing to help them carry the burden in the heat of the day.

But if we can see our work in relation to an infinite plan, that whatever it is that we are doing affects the whole of life, then we will find our work a source of real joy and satisfaction.

There is a little volume bearing the title "Hiram Golf's Religion." The first essay in it is entitled, "Shoes and Sermons." Hiram Golf is the village shoemaker. A new minister has come to town and makes a call. Finally the minister says, "I am glad to see a man who can use the humblest vocation for the glory of God as you are doing." Hiram says, "There ain't no sech thing in the universe, parson, there ain't no such thing in the wide world as a humble vocation. You are on the wrong track, even if you are a preacher, and what you say isn't orthodox. Now you are a minister

by the grace of God. Ain't that so?" "I hope it's true, Hiram." "You don't hope, Parson, you know, or else you will have to begin all over again. Well, I am a shoemaker by the grace of God. If I make good shoes I shall get just as much credit for it in the hereafter as you will for being a faithful pastor. All work is noble and honorable, and it'll take a good deal of argyment to show me that all work isn't equally important. You'll carry up to the judgment seat a fair sample of the sermons you've preached and I'll carry up a fair sample of the shoes I've made. Your sermons will settle your future, and my shoes will settle mine. We shall fall or rise accordin' as the sample represents good or bad work. You don't suppose, do you, that the Lord's goin' to look at your sermon, and say, 'John Jessig, take your seat way there in front,' and then look at my shoes and say, 'Hiram, you're mightly lucky to get in here at all; go and take a seat way down at the end there'? Oh, no, parson, that's the difference between the Lord and us folks. If your sermon is good and my shoes are good, he'll say, 'John and Hiram, you've used your talents about equally well. Go up there and sit in the front bench side by side, and join in the gineral Hallelijah'."

No Aristocracy in Heaven

John interrupts long enough to say, "Then you don't think there will be any discrimination as to the class of work done?"

"Only the discrimination between good work and bad work, not between brain work and hand work. I don't believe there'll be any aristocracy in heaven; not a bit of it. All the wings will be made after the same pattern. Goodness is goodness, parson, whether you find it in a mill owner or in a spindle tender. The Spirit of the Lord is just as much with me as I sit here peggin' away on Widow Brown's number fives that are split at the sides as it is with you when you are trying to write something that'll convert sinners and cheer the godly on next Sunday morning."

Hiram continued. "Jest look at that, parson," and he takes from the pile on the floor the battered shoe of a little child; "that belongs to William Runkle's youngest, a little fellow of six, and not over hardy. That boy's body ought to be kept healthy, oughtn't it? Well I am going to do my part. If he should catch a cold some muddy day and get pneumonia, his father, who only earns $12 a week, would have a heavy doctor's bill to pay, and even then he might lose the child. That would almost break his heart, I do believe. Now, then, I propose to mend them shoes as though my salvation depended on it. I can't afford as a child of God with a hope of heaven, to put poor work into that job. Too much depends on it. Yes, parson," and Hiram looked at the shoe with something like tenderness, "too much depends on it.

"I wouldn't like to meet that boy up yonder and have him tell me that he died because I wasn't a faithful shoemaker. I couldn't stand that nohow. Do you think a vocation is a humble one when it deals with the health and lives of our fellow creatures? I reckon not."

I take it that that is the right attitude toward work.

We need nothing so much in life today as a lofty conception of the worth and dignity of even the humblest vocation. I recall William Morris' masterful definition of art. "Art," he said, "is the doing of the thing that I have to do better than I need to do it." And what a world this would be if all the workers in it showed that type of loyalty to life. Better roads and better buildings and better fabrics because we are loyal workmen and in the joy of our concentration we want to do the thing we have to do better than we need to do it. Better doctors, better lawyers, better teachers, better fathers and mothers, because we are loyal workmen and we want to give our best to the God of life. Better homes than we are compelled to make because we want to give our best to our children and the race. Better churches and charities and politics than the world demands. It only takes a little imagination to see the vast and majestic sweep of that thought, how its application would cleanse life, dignify its toil and bring joy and peace into the workshops of the world. I saw awhile ago a copy of a letter from a workingman. He had made some beautiful wrought iron gates. He had been thanked and praised for his work, and this is what he replied:

"It is indeed a great privilege to get an opportunity to do good work, and one is grateful to those who made it possible for us to do so. I am indeed glad to be a smith and to have the delight of taking a somewhat stubborn metal and shaping it into pleasing forms —to make iron into something like poetry, is to me a satisfying destiny." That attitude toward work would take the curse from labor.

It is just that spirit that our Lord sought to bring into the world, as he demanded that men everywhere bring the whole of life under the gracious influence of religion.

Building the City of God

Long ago one of the Hebrew prophets had a vision of a day coming when the City of God should be built on earth, and when men should really work with him and do his will through the whole breadth and reach of their daily lives. And this for Zechariah, for that was the prophet's name, was the mark by which it would be known. "In that day there shall be upon the bells of the horses holiness unto the Lord. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts." That is to say that when that ideal of living had been realized, then the man who went to his stables to harness his horse would be just as sure that he was doing God's will, and the housewife cooking in the kitchen would be as near to God as the priest before the altar. "Life, all life, would be under one roof of God, all of it offered and dedicated to him its everyday tasks as well as its sacred corners."

The source of real joy and satisfaction and contentment in any kind of work lies in the application of religion and the ability to see what we are doing, whatever it is, in relation to an infinite plan and the mighty purpose of God for the world. When Jesus saw a people who had lost the zest of life and the noble rage of living, he cried, "Ye will not come to me that ye may have life."

The Golden Rule *vs.* the Rule of Gold

By Wilbur F. Tillett

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. Matthew 7:12.

WHENEVER the Lord has a work to do in the world, two things are necessary, men and money. But the Lord always has a work to do in the world, and is always needing men and money with which to do it. The problem of government, both human and divine, is vitally concerned with rightly relating manhood to money, and money to manhood. Securing the right man for a job is more important than securing the money. But, although it be true that there is a divine and spiritual work that is always being done "without money and without price," it is nevertheless true that money as well as men has always been needed, and will always be needed, in this workaday world. If we point to the multitudinous poor boys who, without money, obtained an education and achieved great things in life, while multitudinous rich boys who had all that money could buy failed to reach any worthy goal in life, we must not forget that somebody's money had to build and equip the schools and pay the teachers by whose appreciated and well-used assistance alone the poor boys made their way to usefulness and honor.

If money therefore is needed, as indeed it is always and everywhere, it is somebody's duty to make it; and he, therefore, who makes money to meet the needs of God and man, the imperative and ever present needs of divine and human governments, is performing an important and necessary function in the ongoing of the world.

When Money-Making Is Good

But there is a right and a wrong way to make money, just as there is a right and wrong way to use it after it is made. When a high-minded and noble man by toil of head and hand becomes the possessor of money and uses it ethically and altruistically for the benefit of his fellowmen, his gold becomes a beautiful expression of the golden rule. The greatest possible use of money is to employ it as an instrument to make men; and the greatest abuse of manhood is to make it the menial slave of money accumulated and loved and held on to for its own sake or spent for the gratification of man's carnal appetites and passions. In the right and wrong method of making and using money we see in the one case the golden rule at work; in the other, the rule of gold.

Christ discounted the value of wealth as the world regards it; and yet he recognized its true value and its power for good. Wisely used for the benefit of the worthy poor, and for the public good, and for moral ends, it is one of the mightiest agencies in the world for bringing in and establishing and building up the kingdom of righteousness in the earth. Tainted money, unconverted and unconsecrated wealth, gained by oppression and disregard of the rights of others and used for selfish and sinful purposes, he called the "mammon of unrighteousness." Wealth consecrated to him—and that means consecrated to the betterment of mankind—he placed among the foremost agencies for spreading his kingdom.

The reason why Jesus had so little to say in praise of wealth rightly obtained and rightly used was not, as is sometimes supposed, because he regarded all wealth as evil, but rather because he had so few occasions in his life and ministry to speak of instances of great wealth that was worthily employed for the good of the race. There were no millionaires and multi-millionaires in his day. The man who can make money righteously, without robbing others of their just dues—who makes it, not for selfish ends and uses, but in order to do good with it, and then actually uses it for high and holy purposes—is one of the finest and noblest types of character that Christianity can produce; he is an expression in personality of the golden rule. No other gift consecrated to God and man can accomplish more for the world than this. There is nothing more needed in the world today than to get the Christ-spirit actively at work among those who are making money and those who have large wealth.

Money Is Necessary

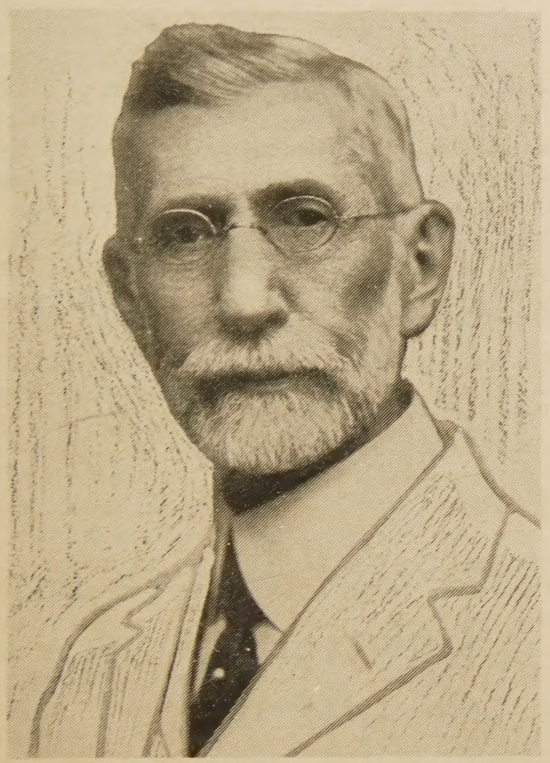
Every great interest of humanity is more or less dependent upon money. To denounce the rich as if they were sinners above all men, and wealth as if it were necessarily the mammon of unrighteousness and the root of all evil, and yet at the same time to be appealing to men for money everywhere and at all times and for all good purposes and causes, is a strange inconsistency. The church claims to represent Christ; and no feature of its work is more conspicuous than the fact that it is always and everywhere trying to get all the money it can from those who have it to give. And every other cause or institution that is good and worthy is doing the same. Money is everywhere needed. The progress of Christ's kingdom—and that means the progress of every good cause—is dependent upon it.

Christ is not, therefore, and cannot be the enemy of all wealth and of those who own it. He has come into this world to seek and to save the rich as well as the poor, and his kingdom will never be fully realized and established in the earth until the wealth of the world is placed at his command and is used to further his work. The Christian evangelization of the world at home and abroad calls for millions upon millions of money, and it will be forthcoming some good day. God's rich ones shall be willing in the day of his power.

"Make all you can, save all you can, give all you can." It is doubtful if the Christian conception of money-making and wealth has ever found better expression in a brief sentence than in these trite and oft-quoted words of John Wesley. The "content of pov-

erty" is not a Christian virtue if it leads to indolence. Some have interpreted Christ's teachings concerning wealth as if poverty were of and in itself a virtue and the possession of riches a sin.

On the contrary, Christ's teachings, rightly interpreted, mean, "Make all you can and save all you can;" and this not with a view to hoarding it and holding it, but with a view to giving it out in wise distribution to meet the needs of one's fellowmen. He who can make money by diligence and economy, but will not, is if anything even more culpable and criminal than the



WILBUR F. TILLETT

man who makes money and fails to use it as he ought. To make money in order to do good with it is as laudable a calling as teaching or preaching or writing in order to do good, and he who makes money and then uses it conscientiously and wisely for the benefit of his fellowmen is as truly worthy of honor as any servant of the Master in any calling.

How much wealth may a man possess with the full sanction of Christianity? Every man, under the law of Christ, we answer, may be safely trusted with so much wealth as he will ethicize—as he will use for moral purposes, in ministering to the physical, social, intellectual, and moral needs of his fellowmen. It is not primarily a question of quantity, it is a question of ethics that determines whether money will prove a blessing or a curse to the owner and to others. "Do you belong to the nobility, sir?" asked a stranger once of a youth of noble bearing. "No, sir, I do not; but I trust the nobility belongs to me," was the youth's reply. If one belongs to the nobility, there may be a hard master and a poor slave; but if the nobility belongs to the man, it may mean power used for good. If the money owns the man and he is its slave, then is he of all men in a bondage most miserable, but if he is a freeman, has come by his money honestly and owns it, and it is his slave, his instrument, his tool—and if, in addition, he recognizes himself as the steward of his divine Master, and as his brother's keeper and the friend of his fellowman—then is he indeed one of the Lord's noblemen.

There is no talent that can be put to nobler use than the power to make money honestly, if it be used willingly and wisely for the moral benefit of those who need it. Although the larger part of the world's wealth has not yet been ethicized, as Christ's law of love would dictate, it is indeed a matter of great gratification to know that more of the money of wealthy men is being consecrated to the physical, social, intellectual, and moral needs of mankind than ever before in the history of the world.

A Common Partnership

The ideal relationship between capital and labor, it would seem, is that of a common partnership. The law of moral right demands the establishment of our industrial order on the principle of cooperation in production and an equable division of profits. Just what division is equable will appear only after the plan has been duly tried. In establishing such a system and distributing the profits, the fact must not be overlooked that during some years there are no profits, and the loss will necessarily then fall most heavily on the capitalist. But years of utter failure in business would be far less frequent if industries were run on some wise and equable cooperative plan.

The good will and personal interest of the wage-earners would not only prevent strikes, with their consequent enormous losses, but would tend to secure from all workingmen that kind and amount of labor which would be most likely to make each year's business a financial success, or at least save it from profitless failure and loss. Such a system would secure the best possible feeling between the employe and his employer. Here and there individual capitalists have tried this plan with most gratifying results. Why not reconstruct our industrial order and our business world by process of wise but gradual and progressive legislation on this principle? That it would involve many complications and embarrassments in adjusting all lines of business and cooperative life and labor is true. But this should not deter Christian statesmen from undertaking what we believe to be morally right as an operative principle in our economic and industrial world. Every honest, wise and persistent effort to carry out the golden rule cannot fail to meet with reasonable success in the end.

There will never be peace and harmony in the industrial world until Christ's law of love is allowed to rule in the secular as well as the religious life of men.

"Unless Christ is Lord *of all,* then he is not really *Lord* at all." Unless Christ is Lord of one's silver and gold, he is not really Lord of the owner's heart and life. Unless one's religion sanctifies his whole life, his life will be certain to secularize his religion. There

are secular saints, that is, saints so called, as well as saintly saints. The "secular saint" sometimes gives of his means, but it is always in a spectacular manner; and, as a rule, it may be noted that he casts his bread upon the waters only when and where he thinks it will come back to him—and come back to him literally, "in dollars and cents." Such a man studies when and where and how to show forth his secular saintliness that it may be manifest to all men and come back to him in rich returns—of a financial kind. The man that is saintly simply in spots, as well as the man who is saintly only by spells, is a discredit and reproach to the Christian profession. And so a man's whole outward life must come under the dominion of Christ's ethical ideals and laws.

Christian ethics must be extensive and comprehensive as well as subjective and intensive. Every relationship of life, everything in conduct and character that goes to make up the complete man, must conform to the ethical ideals of Christ.

Whenever and wherever the use of money in behalf of others will make manhood, will develop character, it should be freely used, whenever and wherever its use will unmake manhood, will pauperize men and prove destructive of self-respect and character, Christianity demands that it shall be withheld. "Give to him that asketh thee" is a precept of Christ which needs to be interpreted with wise and conscientious discrimination.

From the standpoint of a beneficiary, therefore, there is a wise and an unwise way in which money can be given to and for others. Christianity demands that those who have money shall use it for the benefit of others, but it demands that it shall be used wisely and not in blind charity.

There are two kinds of rights which belong to all men. There are rights which we have no right to surrender, and rights which we have a right to surrender; and the highest elements of character meet in him who in a spirit of generous self-sacrifice yields the latter, but who steadfastly maintains the former, even if need be unto death itself. On the other hand, there are those who are quick to surrender rights which they have no right to surrender, and yet hold tenaciously on to rights which they might, in part at least, surrender and be all the better for so doing.

There can, of course, be no sacrifices where there are no rights that may be waived; and the greatest sacrifice, therefore, that can be made in behalf of others is the self-sacrifice of those who have most rights. The greatest sacrifice is not the gift of money, but self-devotion and self-surrender to service for others. The noblest example the world has ever seen of a loving surrender for the sake of others of all rights that may be surrendered and a steadfast maintenance unto death itself of rights that may not be surrendered is found in the person of Jesus Christ. Though he was rich, yet for our sakes he made himself poor, that we through his poverty might be made rich. The right to the permanent possession and the personal use of wealth is one of those rights which it is noble to surrender.

While Christ did not give alms publicly and indiscriminately, he may have given it quietly and judiciously, in keeping with his own instructions to others concerning the Christian manner in which to bestow alms. But, be this as it may, one thing is certain, and that is that he gave to every needy and receptive soul that which was far better than money, and that was himself, his time, his sympathy, words of love, and companionship. These things are much more needed by the poor than money, and it is much more difficult to get Christians to give them than it is to give their money. But the lesson of Christian charity is not half learned by the disciple of Christ until he is ready to give the poor not his alms alone, but that which is far better, his uplifting companionship and loving service as it may be needed.

Such givers alone realize fully the truth of Christ's saying, "It is more blessed to give than to receive." "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." As James Russell Lowell has sung, it is

> "Not what we give, but what we share,
> For the gift without the giver is bare;
> Who giveth himself with his alms feeds three—
> Himself, his hungry neighbor, and me."

This, and not mere gifts of money, is the kind of help that Christ is trying to get his followers to give to his poor. This is a "rule" that can be made only out of the pure gold of love, real love for men.

Material Facts and Spiritual Consequences

By Truman B. Douglass

Between us and you there is a great gulf fixed. *Luke* 16:26.

ONCE a year the Christian preachers and journalists of the United States, reminded by the stir which precedes the celebration of a national holiday, and faced with the necessity of rising to such an occasion, draw a deep breath and make ready to say something on the subject of labor. It is, on the whole, a rather trying time. Many of these same preachers and journalists have just returned from extended summer holidays. For some of them the word "labor" suggests the distressing period of self-discipline which must be undergone in making the adjustment from a life of comparative freedom to the routine of regular duties. For others the word may assume a certain romantic glamor. It is surrounded by the golden nimbus which often attaches to the idea of honest toil when one has not had to deal with it at close quarters for a considerable period of time.

Perhaps it is by reason of this unfavorable psychological situation that the voice of the Christian church, as it is raised in the interests of labor, is so often a

quavering voice which fails to carry conviction. One would be glad to feel that the explanation lies in some seasonal aberration which does not reflect the normal attitude of the church.

In preparation for this address, and in the endeavor to avoid the inevitable tendency to repeat oneself in dealing with annually recurring themes, I have recently read over my last three Labor Sunday sermons. I am not very proud of them. Three years ago I tried to say something about the "nobility of toil." When the sermon was finished we all felt rather well pleased with ourselves, for I suppose there was no one present who had not done some kind of work at some time in his life, and thus felt entitled to membership in the great company of toilers. The following year I spoke on the meaning of brotherhood. Here again we had a very pleasant time together. The ideal of brotherhood was for most of us a vague and glamorous sort of thing. It was a beautiful ideal to contemplate from a distance; so we looked at it, felt inspired by it, said we believed in it and wished that brotherhood might prevail, and then went home with the pious conviction that we were all on the side of God's purposes.

For my sermon last year I took the text, "My father worketh hitherto, and I work." I spoke of God as a toiling God, struggling to bring forth harmony and justice and peace out of the chaotic affairs of human life. This, too, was a very gentlemanly kind of sermon. It was rather remotely philosophical. Most of us liked the idea that God was having a hard time of it and that we might be able to help him out.

Those were my three sermons. Today I am perfectly certain that every one of them was, in effect, a lie, a fraud, and a travesty of the gospel of Jesus. I may have said some true things in passing, but I believe that the total character of my sermons was unchristian. I never got near the truth which is in the gospel.

The ground for this conviction is just the fact that we all felt so pleased with ourselves when we had finished. Whatever truth was uttered was a padded kind of truth; it left us unbruised. By that very quality it was made unchristian. Whatever teaching tends, as Hocking says, "to draw the fangs of reality, and to leave us unstung, content, complacent, and at ease," is not Christian teaching. "No religion is a true religion," says Hocking, "which is not able to make men tingle . . . with the sense of an infinite hazard, a wrath to come, a heavenly city to be gained or lost in the process of time and by the use of our freedom."

The truth of the Christian story is that it is the perfect symbol of a deep tragedy which lies at the heart of the world—a tragedy which is repeated again and again in the life of the individual and of society. There are elements of comfort and hope in the tragedy; but whoever can look upon its solemn splendor and remain flippant and unmoved is either a blasphemer or a fool.

I.

In the story of Dives and Lazarus, which we read a little while ago, there is one sentence that seems to me to come very close to the meaning of this tragedy. You will remember that Abraham is talking to Dives, and he says: "Between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may pass over from thence to us."

The parable of Dives and Lazarus is the parable of the great gulf. Its tragedy is not to be found so much in the fact that the circumstances and fortunes of life had set these men apart with respect to their possession of worldly goods; but rather in the fact that these circumstances and fortunes had inescapable spiritual consequences which could not be undone. The point of the story is not merely that one man was punished and the other rewarded. Its real point is the immutable and tragic fact of the eternal separation of their minds and souls. It is the fact that both were punished. Neither could cross over to the other. Between them was thrown an impassable chasm, and God himself could not close it up.

This is the truth that the Christian story so perfectly dramatizes. No matter how strong the spirit may be, always it is limited, chained, and defeated by the hard, material facts of the world. Wherever a life is completely given to the purposes of love and fellowship, it must come, soon or late, to the hill of crucifixion. Wherever men strive for a fuller measure of unity and understanding, along come these hard, material facts, cleaving a chasm so that man and man, and group and group, must stand looking at one another across a gulf, able to communicate but not to commune.

Material Things and the Spirit

Of course this is not necessarily a tragedy. There are some who would say that only a sentimentalist could find anything evil in this state of affairs. There are some, indeed, who hold that the chief goal of life is the widening of the gulf which separates them from others; who are convinced that the only real goods which life affords are those which set them apart from humanity at large, giving them some claim to superiority and distinction. However prevalent this view may be it is certainly not the Christian view. If I have any understanding of the gospel of Jesus it asserts the supremacy of one great good over all other goods. It declares that all values are to be weighed in terms of their capacity for furthering or hindering the realization of one final value. Call it what you like—good will, love, brotherhood, fellowship, the kingdom of God. Men may differ concerning the detailed form of the ideal; they may differ concerning the means by which it is to be approached; but as to its larger aspects there can be no uncertainty. Its realization is dependent upon the development of those attitudes within the individual, and those conditions in the external world, which shall make it possible for men to live together in peace and harmony, each finding within this larger unity full expression of the best that is in him as an individual.

Those persons are right who hold that the true ends of life are spiritual. The things we have been talking about—peace, good will, fellowship, freedom—all these are essentially conditions of the soul. Christianity asserts the supremacy of these spiritual values. But the point I should like to make is this: Most Chris-

tians, and certainly the Christian churches as a whole, have never embodied in their religion any genuine appreciation of the extent to which the spiritual ends which they seek are dependent upon the material conditions of human life. They have viewed the spirit as a thing apart, gloriously free of all limiting circumstances, following its own purposes, obeying its own laws, completely independent of the environment in which it lives. This false view of life is responsible for a vast amount of sophistry which has crept into Christian teaching. It has given religion the appearance of dealing with unrealities. It has enervated the whole life of the church and made it powerless as an instrument of human salvation in any true sense.

All of us, in our thinking and action, have been made victims of this error of Protestant Christianity—the assumption that any man can live a moral, peaceful, joyous life, unhampered by the social relationships and material circumstances in which his life is rooted. If only his soul is strong enough, if only he has enough faith, he is free. The soul can grow strong even though the body be starved and the mind stupefied by exhaustion. Faith can flourish even when life has been nothing but futile struggle and bitter disappointment. That is the great historic illusion of Protestantism. Out of it have sprung our intolerance, our ethical sophistry, and our moral impotence.

II.

Jesus never fell into this error. Consider his teaching about riches. "How hardly shall they that have riches enter into the kingdom of God." He was not condemning the possession of riches as something evil in itself. He was simply realistic enough to recognize that the accumulation of riches is followed by well-nigh inescapable spiritual consequences for those who possess them, and that many of these consequences are the exact opposite of everything that Jesus meant by the kingdom of God. He saw how riches accentuate differences between man and man, how they stand in the way of fellowship, how they give to a few individuals an amount of power over their fellow-beings which no man is wise enough or unselfish enough to administer, how the struggle to attain them breeds ruthlessness, conflict, and insensitiveness to human values.

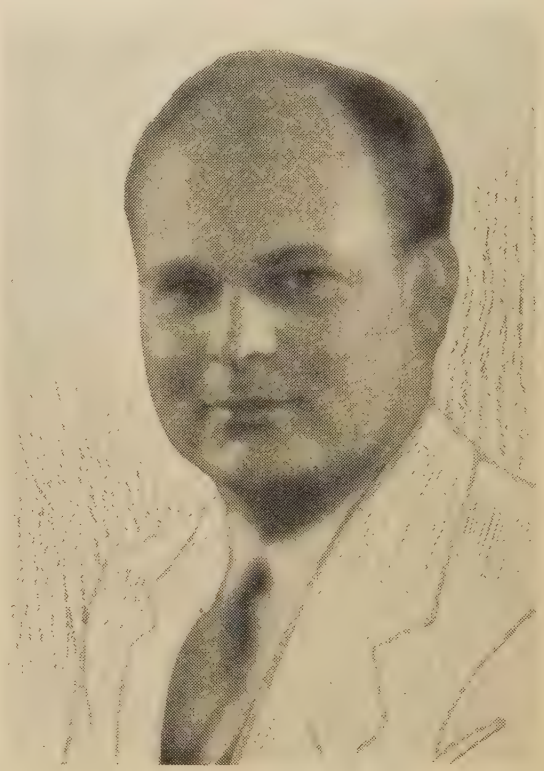
Jesus might have spoken of other things that have equally tragic results. He might have spoken of the spiritual consequences of poverty, of its warping, bruising, exhausting effect upon the soul. This is the point, as Vachel Lindsay sees it:

> Not that they starve, but starve so dreamlessly,
> Not they they sow, but that they seldom reap,
> Not that they serve, but have no gods to serve,
> Not that they die, but that they die like sheep.

Or again, if he had lived in our day, the Master might have talked about the spiritual consequences of drudgery—the deadly monotony that is characteristic of so much of our mechanized life.

How strange it is that we who boast of living in a scientific age, where the final appeal is always an appeal to facts, should find it so often necessary to turn to Jesus that we may be reminded of facts we have forgotten or ignored! How strange it is that we must go back two thousand years, to a man who made no pretense to elaborate learning, in order that we may dispel the mists of our romanticisms and illusions, and see some of the plain realities which lie at the center of life!

Consider the principle we have been speaking of—that the souls of men and women are inevitably shaped by the stubborn, unyielding facts of life; that the spirit is always limited by the nature of the material cir-



Truman B. Douglass

cumstances in which it lives. There is no extraordinary profundity about such an observation. It is a principle which we invariably recognize whenever we attempt to enrich our own lives. We recognize it whenever we engage in the enterprise of education. We know that the spirit does not bring forth its finest fruits except as it grows in the fertile soil of culture and friendship and freedom.

The amazing thing is, that while we take this principle for granted in the common affairs of life, the moment we get into the religious realm we seem to forget all about it. Again and again we talk and act as if brotherhood, good will, fellowship—those spiritual fruits which the Christian prizes—can be produced in abundance without giving any attention to the outward circumstances of life.

When we Christian people and the leaders of our churches once understand the implications of this insight of Jesus, we may be saved from a vast amount of nonsense that has become more or less current in religious circles. It is inconceivable that the church can ever again talk about saving men's souls without

paying some heed to the conditions under which souls develop and take form. It is inconceivable that the church can ever again fail to see that before it can hope for a new life of the spirit it must first bring about far-reaching changes in the economic and social conditions by which the spirit is imprisoned. It is inconceivable that religion can ever again regard itself as being in any sense the supporter and defender of the *status quo*.

III.

"Between us and you there is a great gulf fixed."

Our world is full of these gulfs—deep chasms that keep asunder the different members of the human family. They run between orient and occident, between nation and nation, between race and race, between people on one level of cultural and economic opportunity and those on another level. They are the barriers which shut us all out from the kingdom of God.

On this Sunday before Labor Day it seems to me important that we should remind ourselves that there is a gulf between us and the whole body of underprivileged workers whom we classify as Labor—with a capital "L". Again and again it has been the "good" people, the respectable people, the Christian people—against labor. It has been the leaders of church and community affairs who have talked about the "labor problem." We are the people who have talked so much about service. And yet the only people who really know anything about service—who know its cost in sweat, and drudgery, and exhausting toil, and sometimes in hunger—the people who sustain us in our comfort by performing the hard, indispensable tasks of the world—they are just the people who have always been at a disadvantage in our Christian civilization with its ideal of service.

What can the church do about labor? Is there any power in it which can bridge the gulf between these different groups in our society, between those who have and those who have not, between those who labor with their hands and those who labor with their brains? Can the church do anything to give form and substance to the ideal of fellowship which is the heart of Christianity?

I am not at all sure of the answer. It is not easy to be optimistic. For one thing, we have to consider the whole history of the Protestant movement, and if we read that history with an eye for the facts we must recognize that Protestantism has always been a class religion, a religion of the middle classes. At the very outset it was taken over by the middle classes because it challenged the authority of the Catholic church, and the Catholic church had long endeavored to place ethical restrictions upon the commercial activities of its members. With the tremendous growth of trade which came soon after the Reformation such church prohibitions as that against taking interest on loans stood in the way of the new commerce which was dependent upon credit arrangements. Those who were engaged in commerce and who made up the ranks of the rising middle class found Protestantism highly congenial to their interests.

All through its history, as Professor Tawney has so clearly pointed out, Protestantism has been closely identified with commercialism. It flourished in industrial England. In its most typical form it was brought to America, and in Puritanism we find an exaggerated piety and an extreme commercial ruthlessness living together in apparent harmony.

Now the mere fact that the middle classes found something desirable in Protestant Christianity is not itself sufficient reason for calling it an evil. Middle class people are entitled to some kind of religious faith as much as anyone else. There can be no doubt, I think, that the expanding forces of civilization required more freedom than could be found under the restrictions of the Roman church. The deplorable phase of the growth of Protestantism has been its continual watering-down of the ethical teachings of Jesus in accordance with the interests of a particular economic class. We have diluted them with interpretations and qualifications which suited the needs of the moment. Instead of keeping them as a perpetual challenge to our complacency we have used them to justify our current practices and inflate our self-respect. The moral code which has been fostered by Protestantism is peculiarly suited to the needs of the middle class living in a commercial world. The virtues which it exalts are the virtues of honesty, industry, thrift, prudence—all highly desirable in business relations; but constituting, when taken alone, a frightful distortion of the ethic of Jesus which lays primary emphasis upon the qualities of life which make for unity and fellowship.

It is a significant fact that the great masses of the underprivileged have never felt at home in the Protestant churches of America. If the church stands for brotherhood it has never stood for it with sufficient energy and uncompromising zeal to make these people feel they might find a champion here. If it stands for justice and tolerance and understanding it has never shown evidence of this faith by making a determined effort to become sufficiently well acquainted with laboring people so that they might make themselves understood. If it stands for a high level of conduct in commercial dealings it has seldom carried this to the length of examining the human cost of some of those large gifts which have built its cathedrals and sustained its ministry.

It is worth remembering, however, that while labor has never felt at home in the churches of Protestant Christianity, it has found, again and again, in the person of Jesus, a friend, a champion, and a symbol of its highest hopes. "Comrade Jesus" is what one of our labor poets, Sarah Cleghorn, calls him.

> Thanks to Saint Matthew, who had been
> At mass-meetings in Palestine,
> We know whose side was spoken for
> When Comrade Jesus had the floor.
>
> "Where sore they toil and hard they lie
> Among the great unwashed dwell I—
> The tramp, the convict, I am he;
> Cold-shoulder him, cold-shoulder me."
>
> Ah, let no local him refuse!
> Comrade Jesus hath paid his dues.
> Whatever other be debarred,
> Comrade Jesus hath his red card.

Isn't it strange that men who are so widely separated by almost everything that seems important are still able to look at the same Master and find him awakening their highest reverence and devotion? And isn't it strange that they can look thus upon a common Lord and remain so far apart?

For myself, I have no doubt of the technical ability of our age to effect the tremendous changes and adjustments which are necessary to bridge some of the gulfs which now separate men from one another. If we were to expend half the ingenuity upon these problems of understanding and fellowship that we have devoted to the work of adding to the comforts and conveniences of life, who can say what might not be achieved? The crucial question, however, is whether we can move far enough out of our narrow interests and selfish motives so that we may give ourselves whole-heartedly to the task.

Which Was the "Public Menace?"

Two men died not a great while ago, both during the same month. One was, by our common standards of judgment, an ignorant man, and he was executed as a public menace. The other was eulogized as one of the great men of his generation. The man we executed wrote this as his last farewell to his son:

> My son, do not cry. Be strong to comfort your mother. Take her for walks in the quiet country, gathering wild flowers, resting beneath shady trees, and visiting the streams and the gentle tranquility of the Mother Nature.
>
> Do not seek happiness just for yourself. Help the persecuted, because they are your better friends. They are your comrades who fight and fall, as your father fought and fell, to conquer joy and freedom for all the poor workers.

But these were the words of our great man, a leader in his church, a benefactor of religious and educational institutions:

> I earnestly entreat my wife and my children and descendants that they steadfastly decline to sign any bonds or obligations of any kind as surety for any other person or persons: that they refuse to make any loans except on the basis of first-class, well-known securities, and that they invariably decline to invest in any untried or doubtful securities or property or enterprise or business.

As I look at these two statements I cannot help wondering what has happened to our sense of values. Somehow one cannot escape the impression that the man who was executed as a criminal was speaking in language strangely like that of the gospels; while the words of the man we honored, with all their prudence, safety and common sense, are as far from the spirit of Jesus as is one end of the universe from the other.

If Christian people and the Christian churches "invariably decline to invest in any untried or doubtful enterprise or business," they had better turn over to someone else the task of making this world into one brotherhood. The bridges of fellowship are not built without great labor, tremendous cost, and extreme risk. Whenever religion has risen to its greatest heights, as in the prophets and in Jesus, it has been a revolutionary thing. It has been dynamite, breaking up rigid institutions and false moralities, and blasting the places of power. It has been revolutionary because it has been realistic. It has seen the spiritual consequences of the material facts of life. It has recognized that the ideals of peace, good will, and fellowship are but empty dreams except as they are founded upon a determination to destroy the material barriers which are the enemies of the ideal.

On the other hand, whenever religion has sunk to low ebb, when it has become impotent and has lost the power to command the energies and loyalties of men and women, it has been because religion has adopted a policy of compromise and prudence. It has lived in an unreal world. It has held the vain hope that the souls of men might somehow be renewed without changing the industrial, economic, and social facts of life.

To give one's self to the service of the Christian purpose is to take a long chance. The events of history and the trend of present affairs are all against it. But when we once see that it is the only chance for human values, for human hopes and human life, it may then seem a chance worth the taking.

Moral Obligations of Educated People

By William Chalmers Covert

Neither do men light a lamp and put it under a bushel but on a stand. Matthew 5:15.

THE play, "Wings Over Europe," has a very dramatic moral climax. Its interest at the culmination gathers around the question of the moral uses of power. The power in this case is the mysterious power of the atom released through the genius of a young scientist. This marvelous energy, having been discovered and mechanized by the altruistic physicist, is brought by him hopefully and with idealistic dreams of world betterment through his delivery to Number 10 Downing street. But in Number 10 Downing street the uses of this cosmic power are discussed by an unbelieving, self-centered cabinet. The proposals of the various cabinet members as to the uses of this power are so selfish that they shock the moral sense and break the spirit of the young scientist. To think of using these vast atomic energies that mean so much for the liberty and service of all mankind for selfish national purposes is to him a spiritual tragedy. So fatal to the nobler ends of life are the proposed uses, that to him as an alternative the explosion of the earth through his secret mechanism of atomic power and the total destruction of civilization, apparently sodden in selfishness, is to be preferred. This he announces as his program. The last twelve minutes of the play present to the cabinet members the choice of accepting the formula of government and the reorganization of civilization on the basis of unselfish

use of that power as proposed by the young scientist, or a cosmic explosion.

The facing of these alternatives by the doomed men throws up against a very dramatic background the whole question of a man's moral obligations in the use of power. These alternatives are present in actual life today. It is either the nobler uses of power or an explosion. We here consider these alternatives with special reference to the personal powers of educated pople.

Control the Master Key

Power control is one of the principal objectives of modern engineering. It is the chief problem in the development of our natural resources. When these vast powers are safely and efficiently handled, it is a supreme engineering achievement. When these same powers get out of hand and run riot through the community, we expect an appalling devastation to follow. Whether it be water or steam or air or electricity, these elemental forces seem so close to their mysterious sources, and have behind them such cosmic pressure that the mechanism of their control is the master key to their success or their failure as a civilizing and serving agent in the world.

We are, therefore, not surprised by the statement made recently by one of the great physicists, whose prophecies concerning the future development of atomic energy took the world's breath. He said: "The atom has in it a power more appalling than man's imagination can grasp. Its forces, properly applied, can split our planet." He then further adds, "I am sincerely praying that God will not release this terrible secret

A Pastoral Prayer

By Raymond Calkins

ALMIGHTY God, the Father of our Lord Jesus, attend, we beseech Thee, to the voice of our prayer; and O Thou from whom every good prayer cometh and who pourest out on all who desire it the spirit of grace, and of supplication, deliver us when we draw nigh to Thee from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth.

We know not what we ought to ask. Teach us to pray. We spread our souls before Thee with the desire that Thou wouldest communicate unto us those blessings which Thou in Thine infinite wisdom seest that we need. For lo! Thou knowest us altogether—our downsitting and our uprising. There is nothing that is hid from Thee, and those secret wants, those unfelt needs, those blessings that lie beyond our power to ask, do Thou supply; that purified in mind and soul we shall be wholly prepared to serve Thee and truly and faithfully to fill the place of our appointment and to perform the task which Thou hast given us to do.

Forgive our every sin and blot it from the book of Thy remembrance. Reform whatever is amiss in the temper and disposition of our souls. Help us to follow daily in the footsteps of Thy Son, our Lord and Savior Jesus Christ. Give us grace both to know Thy will and power faithfully to fulfill the same.

From our hearts we offer prayers of thanksgiving for Thy goodness and lovingkindness to us so far beyond all that we have deserved of Thee. For all blessings, temporal and spiritual, that daily we have received of Thee, make us duly grateful. Above all, we adore Thy mercy for that Thou hast sent into this world Thy Son, our Lord and Savior, who hath redeemed us and all mankind from sin and from death. May His passion be our deliverance, His wounds our healing, His cross our redemption, and His death our life. As He died, may we die to sin; as He rose again, may we rise unto newness of life; suffering with Him here, may we reign with Him hereafter; and bearing now His cross, may we hereafter wear His crown.

Have pity, O Lord, upon this poor struggling world, so slow to learn the lesson of brotherhood and peace. Save Thy people; bless Thine heritage; govern Thou them and lift them up forever. Rebuke selfishness wherever found; strengthen virtue in the hearts of all Thy people. By Thy blessed Spirit cause faith and goodness to overcome the hosts of evil that Thy kingdom may come, Thy will be done, on earth as it is in heaven.

Be gracious unto Thy Church and may every member of the same in his vocation and ministry serve Thee faithfully. May Thy professed disciples so know the truth as it is in Jesus that by their life and example they shall honor Thee and always uphold Thy cause.

Be merciful to all who are dear to us and protect them from all danger to body and soul. Relieve the suffering and may Thy comfort abide richly in the hearts of all who are bereaved. Cause Thy Spirit to be shed abroad in this household of faith that every home may honor Thee. May children and youth grow in grace and in the knowledge of the truth that leadeth unto life. And be near to answer the cry of those who have no help but in Thee, O Lord.

And now may the benediction of Thy presence be the portion of all Thy children who here have called upon Thy name. In all our duties grant us Thy help; in all our dangers Thy protection; in all our uncertainties Thy counsel; and in all our sorrows Thy peace.

For the love of Thy Son our Savior Jesus Christ, in whose name we offer our prayers and to whom with Thee and the Holy Spirit be all honor and glory. Amen.

until mankind has developed enough moral character safely to be entrusted with the control and direction of such omnipotence."

Personal Influence

But, after all, it is the direction and control of personal influences that are of supreme importance to the world. It is the personal powers of educated people that give us gravest concern. Anything that circumscribes or misdirects the intellectual and spiritual powers of well-endowed men and women is a tragedy. Failure in the control or direction of the personal influences of a well-equipped, highly organized personality works moral havoc in a community. The control of physical energies is easy compared with this task of controlling the complex powers of human personality. Herbert Spencer, more than fifty years ago, revealed his anxiety in this very matter. Speaking to a group of teachers he urged upon them the necessity of endowing with noble aims and high purposes the educated generation, so that their culture might save humanity from itself! He said, "If you educate a man's mind and do not train his desires, you are simply putting a repeating rifle in the hands of a barbarian." You are entrusting a power to one who does not know how to use it. It may be a blessing; it may be a blight.

It is important, therefore, that into the heart of education and into the life of every educated individual there be planted some kind of moral control, safeguarding character and giving it direction, lest highly developed powers go wrong. A real sense of oughtness must be set within our educational life. A strong, unselfish urge must be bred into our culture, lest its privileges and powers, unused or abused, become a peril to the social order.

The Sense of Oughtness

If education is a power, then there is no nation in the world where so much power is being released as in the United States. We spend more money on public education than all the rest of the world put together. There are more high school pupils in New York city than in the entire republic of France; more such pupils in Detroit than in London! Before the war one in ten young people between the ages of ten and nineteen went to high school; now, one in three! Five million American boys and girls are now in high school.

Our colleges and universities tell the same story. Our college population since the war has increased six and one-half times faster than the population of the country. Before the war one in three hundred went to college; now, one in every hundred. One million students have registered in our institutions of higher learning. We have 975 colleges and universities with property valuation of two billion three hundred million dollars. In 1926, these institutions received, outside of gifts for endowments, four hundred and seven million dollars. From these centers are being released into the life of our nation amplified personal powers upon the character and disposition of which hangs the destiny of our future as a people. The more we know, the more we do; and the more we do, the more important it is that we do the right thing. We never needed more positively than now, in the widening enthusiasm and increasing power of modern education, an active moral motor center in the body of our education, in order to hold it to its nobler objectives and to the traditional standards of our American culture. We have never needed more than we do today the complete integration of all the personal forces that live in educated men. Never was the need more acute than now for a better organization of the higher influences that supposedly are available through the well-furnished personalities of our educated citizens. The old alternative confronts us. It is either the organization of our social and industrial and cultural life on the nobler lines of moral purpose, or an explosion!

Selfish Cleverness

It is always a matter of great anxiety to see certain mental or moral obsessions interfering with the wholesome and helpful uses of the intellectual and spiritual powers of clever and capable people. More and more one appreciates the remarks of Froude in one of his political essays, in which he says: "Where all are selfish, the sage is no better than the fool, and only rather more dangerous." Handling these subtle forces of mind and personality, always intensified by education and culture, is our supreme problem in power control. No one is going to solve this problem without the development in men of a vital center of moral restraint, a sense of God, a realization of the reality of spiritual things, a dominant voice of imperative oughtness, and an appreciation of the disintegrating power of every kind of selfishness and sin. Here is where the motives and the mystic power of religion and personal devotion to moral ideals begin to operate.

I have recently heard two comments in regard to educated men. They have to do with their responses to the higher needs of the social order. A very intelligent and kindly man insists that educated people are often so self-complacent as to be indifferent to contemporary situations. He said some of his classmates accepted the privileges of their education without assuming any of its responsibility; that so soon as their diplomas were signed and their Phi Beta Kappa key properly adjusted to their watch chains by the local jeweler and successful entrance into the University club had been achieved, they settled back into a state of self-satisfaction and irresponsibility so far as the duties and problems of life in general were concerned. He felt his educated friends were using their entire cultural inheritance strictly for their own comfort and intellectual enjoyment. They wished to be let alone and not inconvenienced or annoyed by having public or private duties and obligations thrust upon them. John Cowper Powys, in his last very brilliant book on "The Meaning of Culture," says a good many things that might justify the charge that cultured people are aloof and sinfully contented, though in the main no doubt Mr. Powys would resent this implication.

I am not saying that this friend's criticism of education is justifiable. If it were a fact that education

makes for self-complacency and indifference to others, then one might feel that both our American culture and our American democracy are headed for the rocks. If educated people, in the enjoyment of their education, disavow sacrificial interest in the welfare of others, they are simply helping to build a civilization of colossal selfishness in which spiritual values and moral ideals are doomed to die. In any community it is utterly disappointing when educated people, from whom so much is expected, never let their light shine! There are those whose culture becomes an ingrowing

William Chalmers Covert

affair. Something seems to have denatured their humanity and changed what ought to have been a contagious, radiating, overflowing personal influence into snobbery or cynicism.

Without denying the facts, I was prepared to say to my friend that the cause of the self-complacency and selfish indifference of his educated friends does not lie in any of the processes of education.

The other criticism was made by an equally discriminating observer. He insisted that many college men suffer a spiritual deflation in getting their education. In their scientific approach to life and its realities, which is the only approach education knows anything about, he felt that moral values dropped out of the equation for these men; that faith and the practice of religion seem to suffer some kind of disillusionment. As these men moved out into the vast realms of human knowledge, they found themselves spiritually indifferent. God as the source and center of moral authority in their lives had lost his reality. Active and sincere reverence and love disappeared. Prayer and a personal interest in the practice of religion or in its extension to others, no longer had any appeal. This observant friend had in mind the return of certain men from college to his community with completely changed attitudes toward life, and particularly toward the local church and community which were expecting intellectual and spiritual leadership from them.

Education and Citizenship

These two illustrations do not illustrate what these friends think they do. The facts may exist, but the explanations are wrong. True education does not desocialize men. It starts the opposite reaction. It does not make men indifferent to the higher needs of others. And certainly the processes of true education do not disillusion a man's religious faith if he had any to start with. On the other hand, the things that come into a man's life through contacts with the personalities, the facts, the principles of a true education make him a citizen of broader, truer sympathies and give to his religious life and spiritual concepts more satisfying foundations than he ever had.

What was back of these comments? The results observed by these friendly critics are not due to the processes of education. The laboratories and libraries and classroom experiences do not work havoc with men's faith or religious life. There are fathers and mothers that think they do. There are always other reasons. The results referred to, when they appear, are explained by the absence in the lives of cultured men of that moral earnestness and spirituality that receive and integrate education, religion, money, all of life's contacts, into personality with a spiritual overflow. Things happen unfavorably because men do not have glowing in their hearts the thing we call moral passion and spiritual idealism, a sense of oughtness. Because there is no center of moral heat into which as into a transforming retort come college experiences of every kind, classroom and campus contacts of every nature, the things of art and science and philosophy, of personalities and groups, of atmosphere and concrete situations, of ideals and memories—all to be transmuted in this magic moral center into beauty and nobility and moral power. The absence of this fusing, integrating, transforming center explains why certain things happen. How does an educated man get that way? How does he set up in his life this fusing center of spiritual devotion, where all this happy reorganization and transformation of current experience takes place, so that whatever education brings, in college or out of it, becomes food for his faith and fuel for his moral fires? What is it in him that enables his educational experience to bring to his religious life a new reality, not a disillusionment; moral power and religious leadership to his generation, not indifference and self-complacency —giving direction and fine control to his intellectual and spiritual powers and unselfish outgo to his personality? What is it?

The Sense of God

Henry Drummond, one of the greatest influences in the English and Scotch universities in the nineties of last century, said it was a sense of God in his life that

did this thing for him. It translated his culture into spiritual power and moral passion and gave him new values with which to judge life. Dr. Grenfell told me in 1905 that his university and professional experience took a new meaning when he got this slant on life and found this center of moral oughtness. Alonzo Stagg told 200 young men at a dinner table in a parish house in Chicago ten years ago the same thing. I heard the stroke oar of last year's Henley crew say that he was making no use of his powers nor getting anything out of his Oxford life till he found God and put him into the center of his experience. I heard the prize boxer at Christ college say the same thing. He was a radiant and happy man. He was conscious of some high controlling and directing influence in his life. His personal powers were being used in the interest of the highest and best things, and living was worth while.

Our modern democracy is not so much interested in what academic honors men wear. Democracy, in her fight with decentralizing influences that her liberty releases, is profoundly concerned as to the kind of personality men have and the uses to which it is being put. With all the problems before us in the developing of a higher type of American culture, the thing that matters most is the presence in educated people of a dominant Christian idealism backed by a purpose joyfully to do and be the thing that a rectified judgment counts of highest value.

The world stands out on either side,
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he, whose soul is flat—the sky
Will cave in on him by and by.

Pioneers

WE SHALL not travel by the road we make:
Ere day by day the sound of many feet
Is heard upon the stones that now we break,
We shall be come to where the cross-roads meet.

For us the heat by day, the cold by night,
The inch-slow progress, and the heavy load,
And death at last to close the long grim fight
With man and beast and stone; for them the Road.

For them the shade of trees that now we plant,
The safe, smooth journey and the final goal,
Yea, birthright in the land of covenant—
For us day-labor, travail of the soul.

And yet the road is ours as never theirs!
Is not one joy on us alone bestowed?
For us the Master-Joy, O Pioneers—
We shall not travel, but we make the Road.

AUTHOR UNKNOWN.

The Sacrament of Nature

BY GEORGE B. KING

Ascribe unto Jehovah, O ye sons of the mighty,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name;
Worship Jehovah in holy array.
The voice of Jehovah is upon the waters:
The God of glory thundereth,
Even Jehovah upon many waters.

Psalm 29:1-3.

ONE of the marked features of our northern lakes is the thunder-storms that visit them in the summer. They may be hours gathering force, but when they break upon the land it is often with ominous darkness and sudden squall of wind and water, always with rumble of thunder and serrated bolts of lightning—a terrifying yet majestic exhibition of power.

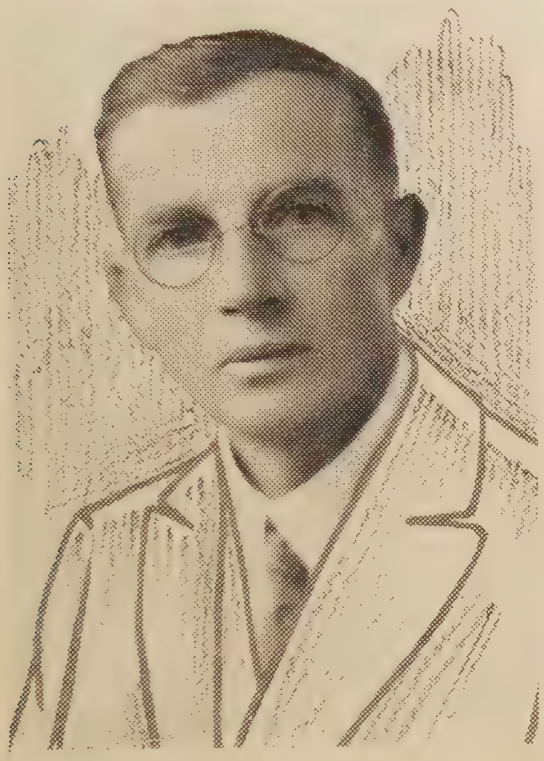
When we talk of the thunder-storm today we make mention of secondary causes. Atmospheric conditions, we say, created an area of low pressure, a disturbance was set up, and we were in the path of the resultant storm. We may be filled with awe, and even fear, at the phenomena, but it is awe or fear of nature's forces. Seldom does our thought go beyond them.

Early Fear of Nature

It was not so with primitive man. He feared all mysterious operations in the outer world—the sighing of the wind in the trees, the sudden uprush of waters from the rock, the sullen roar of the thunder and the crackling of the lightning. All these were indications of the presence of mysterious, awesome forces, or gods or demons who were to be worshiped and propitiated. The nature-worship to which primitive man was led makes black reading to us today. It was debilitating and debasing to the people who practiced it. The Hebrew seers of the days of the book of Deuteronomy so feared the effects of this nature-worship upon their people that they were almost afraid to give way to that keen sense of natural beauty which that book shows they possessed. We see frequent reference to "a good land," to "a land of brooks of water, of fountains and springs, flowing forth in valleys and hills," but, on the other hand, we read the command: "Take ye, therefore, good heed unto yourselves . . . lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, which the Lord thy God hath divided unto all the peoples under the whole heaven." The last clause is significant of the fact that these teachers, with all their austere, high thought of their God, could yet believe that the celestial deities worshiped by other peoples had been assigned them by their God.

When we come to the Psalmists we are in a differ-

ent atmosphere. Now we have men so secure in their belief in one God, Lord of heaven and earth, that they can give way unrestrainedly to that love of the outside world which was theirs. And the Palestine of their day was a beautiful land, with its variegated formation of terrain and with varying climates—a veritable pocket edition of the world. So we hear them singing, "The heavens declare the glory of God and the firmament showeth his handiwork." It is a vivid picture of the outdoors that Psalm 104, for example, furnishes us. We see the springs in the valleys, carrying green-



George B. King

ness wherever they go, and the streams running among the mountains, whence the wild asses slake their thirst. The grain is flourishing in the fields and the grapes and olives ripening in the vineyards, and we pause to watch the joyous process by which they are turned into bread and wine and oil. We look to the north and there behold the stately cedars of Lebanon. In our mind's eye we see the birds nesting unafraid in their branches and the stork at home in the nearby fir trees. Darkness falls and the moon appears. Prowling animals come out of their dens and afar off we hear the roar of the lion. On the eastern horizon the sun is seen and the sounds of the nocturnal marauders cease. And that is only part of the picture painted in the Psalm. We do not need his exclamation, "O Lord, how manifold are thy works! In wisdom hast thou made them all," to know that this is a man who knew the outdoors in all its variant moods and loved it passionately.

The Thunder-Storm

I know nothing finer to illustrate the Hebrew attitude to nature than Psalm 29, the Psalm of the Thunder-Storm. To get its full beauty, we must keep in mind the surroundings of the land of Palestine. On the left is the Mediterranean sea, its deeps awesome and mysterious to the inland Hebrew. To the north, the towering Lebanons, in the time of the Psalmist their slopes still covered with cedars, were to be seen. The wilderness lay on the east, with the mountain range beyond the Jordan. South lay arid ridges which finally merged in the desert sand.

The Psalm opens with a vision of the heavenly court or choir, intoning the praises of God. To our listening ears come the magnificent opening words of a hymn:

> Give unto the Lord, O ye sons of the mighty,
> Give unto the Lord glory and strength.
> Give unto the Lord the glory due unto his name;
> Worship the Lord in the beauty of holiness.

Then the scene changes to earth. Afar off across the Mediterranean to the north and west a thunderstorm can be seen approaching the land. The sound of it can just be heard, yet it is a note of awesome power:

> The voice of the Lord is upon the waters:
> The God of glory thundereth.
> Even the Lord upon many waters.

The storm is almost upon the land:

> The voice of the Lord is powerful;
> The voice of the Lord is full of majesty.

Now it strikes the coast to the north and works its destructive will upon the Lebanon forest:

> The voice of the Lord breaketh the cedars,
> Yea, the Lord breaketh in pieces the cedars of Lebanon,
> He maketh them also to skip like a calf;
> Lebanon and Sirion like a young wild-ox.

It travels rapidly south over the length of the land and the inhabitants feel the force of its lightnings:

> The voice of the Lord cleaveth the flames of fire.

It strikes upon the wilderness to the east and south:

> The voice of the Lord shaketh the wilderness;

and finally its sullen murmurings are heard to die away in the southern desert:

> The Lord shaketh the wilderness of Kadesh.

Men have time now to catch their breath and look around at the destruction wrought by the storm, both as regards trees and animals, no mere poetical figure:

> The voice of the Lord maketh the hinds to calve,
> And strippeth the forests bare.

With the cessation of the storm we hear again the strains of the heavenly choir. All the stops are now out on the heavenly organ and the entire compass of voices and instruments are sounding forth the last line of their mighty ode. Not alone the choir, but to the last humble servitor the entire heavenly court cease for the moment their work and help to swell the volume of sound. From the battlements of heaven they have seen the tremendous spectacle of the thunderstorm, and it has spoken to them of the mighty power of God:

> And in his temple every thing saith, Glory!

We lift our eyes from the choir, and there before us on his throne is the mighty God himself. He who at the great catastrophe of judgment in the days of Noah had determined when the rains should fall and the moment when they should cease, has sat now, unmoved and undisturbed by the cataclysmic spectacle that has so awed his creatures:

> The Lord sat as king at the flood;
> Yea, the Lord sitteth as king for ever.

His might and power are a token that the calm that has followed the storm presages victory and peace for his people. He who was King at the flood of old is King always:

> The Lord will give strength unto his people;
> The Lord will bless his people with peace.

The feeling for nature betrayed by the writer of this Psalm is very different from that revealed in T. E. Brown's exquisite poem, "My Garden," with its opening words,

> A garden is a lovesome thing, God wot!

and its closing lines:

> . . . and yet the fool
> Contends that God is not—
> Not God! in gardens! when the eve is cool?
> Nay, but I have a sign;
> 'Tis very sure God walks in mine.

Or from Wordsworth's "Nutting," with its ruthless destruction of the tree, and the reaction when the spirit of the woods seizes the despoiler:

> There is a spirit in the woods!

The Hebrews sought and found God in what he had *done,* but God and what he had created were very distinct one from the other. Nature might illustrate God's power and goodness, but God was not to be sought therein nor found by its means. They dwelt in no abstractions and so never speak of the "beauty" and the "charm" of the outdoors. They never thought to let its beauty speak its own peculiar message to their souls. They took no delight in it for its own sake. We think they lost much. We believe, with Tennyson, that full knowledge of the "flower in the crannied wall," "root and all and all in all," is to "know what God and man is." Though some things —climate and soil, for example—have had a larger share in the existence of the flower than some other things, yet the meaning and purpose of life come to a focus in it. The beauty of nature, as it is exhibited in the flowers, the trees and the rocks around us, is bound up with all other things that make up the universe. Nature hides within its bosom much of the secret of that universe.

Our Larger View of the Word

For we have a larger world of nature today than the Psalmist had. "He spake of trees, from the cedar that is in Lebanon unto the hyssop that springeth unto the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes," is said in praise of Solomon, and yet that could be said of the average high-school student today, and the latter's knowledge would be more systematized and accurate. The Hebrews knew of the planets and the stars, but our powerful telescopes have searched out worlds beyond worlds that were not in their ken. Life on the earth is now seen as an historical continuity, each living thing being the last of a long series, unfolded through geological ages. In that process a meaning and a purpose can be read. The Hebrew farmer learned much in the years that marked his transference from nomadic and pastoral conditions to the settled life of Canaan. "The farmer in all ages," says Dodd in "The Authority of the Bible," "is a distinctive type." He knows from experience that he is dependent on something more than his own exertions. He has to take into his thought also such things as the uncertain behavior of the weather and the character of the soil. He thus develops, not alone industry, but foresight, tenacity, skill in the handling of his problems. But in technical skill and knowledge the modern farmer has left the primitive agricultural toiler far behind. He has found that he can align himself with the process of evolution, so that today we breed better cattle, improve our wheat, make hens more fertile, fight forest and orchard pests, hold disease in check and prolong life.

But not alone is our world of nature a vaster one; not alone have we penetrated into it more intimately than the Psalmist, but our knowledge of God is higher. The difficulty with the Hebrew view of God has been pointed out by Whitehead in his "Religion in the Making" that it leaves us with a Being such as "to design and create this universe, and there our knowledge stops." Jesus introduced an advance on that with his teaching of the kingdom of God which is neither "here" nor "there" but "within you," and his thought of God as a Father, whose truest name, as John gave it, is Love. And that love embraces the whole universe in its purpose. God takes up into his life this nature which we here enjoy so much—the trees and flowers, the sunsets and the thunder-storms, the birds and wild life of all kinds. Apart from it and from man he cannot be understood, nor they apart from him. God is the Creator, but he is much more. "Closer is he than breathing, nearer than hands and feet." Nature is an intimate expression of him.

A New Heaven and Earth

"Give unto the Lord," said the Psalmist, "the glory due unto his name. . . . Worship the Lord." If he, out of his partial and limited view of God, out of his fragmentary and imperfect knowledge of nature and its forces, could call himself to worship God, how much more we whose world of nature is so much greater and vaster, whose God is so much more intimate, we who have seen God "in the face of Jesus Christ"? And if, coming here, we worship, we will go away to serve. "My Father worketh hitherto," Jesus said—we can go no higher in thought of God, with all our modern knowledge. Man is a part of nature, it is true, but if this universe, this material world, is ever to achieve freedom "from its thraldom to decay and gain the glorious freedom of the children of God," it

will be only through the sons of God for whose revealing Paul pictures the creation as waiting with eager longing. In other words, "a new heaven and a new earth" will come only through us who call Jesus Master and Lord, who, having caught a vision of God's purpose for the world, endeavor to bring that purpose to its full fruition.

Labor Day Poems

Song of Christian Workingmen

OUR Master toiled, a carpenter
Of busy Galilee.
He knew the weight of ardent tasks
And ofttimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

THOMAS CURTIS CLARK

The Gospel of Labor

THIS is the Gospel of Labor—
Ring it, ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.
This is the rose that he planted
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.

HENRY VAN DYKE

Work

WORK thou for pleasure.
Paint or sing or carve
The thing thou lovest,
Though the body starve.
Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.
Work for the work's sake,
Then, and it might be
That all these things shall
Be added unto thee.

KENYON COX

National Council of the Congregational Christian Church Adopt Resolution on the Macintosh Case

(*See the Editor's Page*)

Whereas, in the United States versus Macintosh, the Federal Supreme Court decided five to four, that Douglas Clyde Macintosh, a Christian minister and professor in the Divinity School at Yale University, is ineligible for citizenship for the sole reason, that he would not promise in advance to bear arms in any war in which the United States may become engaged, if such war was to his conscience contrary to the will of God, and

Whereas, in the dissenting opinion in this case of the Chief Justice, Hon. Charles Evans Hughes concurred in by Justices Holmes, Brandeis, and Stone; the historic American constitutional doctrine and practice of freedom of conscience, and the superior obligation of the religious man to the will of God, was maintained and vindicated in the following statements:

> "When we consider the history of the struggle for religious liberty, the large number of citizens of our country from the very beginning, who have been unwilling to sacrifice their religious convictions, and in particular those who have been conscientiously opposed to war, and who would not yield what they sincerely believed to be their allegiance to the will of God. . . . I find it impossible to conclude that such persons are to be deemed unqualified" . . . . (for citizenship) and further . . . . "in the forum of conscience, duty to a moral power higher than the State has always been maintained. . . . The essence of religion is belief in a relation to God superior to those arising from any human relation. . . . Nor is there ground, in my opinion, for the exclusion of Professor Macintosh because his conscientious scruples have particular reference to wars believed to be unjust. There is nothing new in this attitude. Among the most eminent statesmen here and abroad have been those, who condemned the action of their country in entering into wars they thought to be unjustified. Agreements for the renunciation of war, presuppose a preponderant public sentiment against wars of aggression" . . . . and

Whereas, this minority opinion of the Supreme Court in our judgment maintains the tradition and practice of the American people, the guarantees of the Constitution as expressed therein and the supreme law of this land as set forth in the Peace Pact (The Briand-Kellogg Treaty of Paris) in which with fifty-six other nations the United States has solemnly condemned "recourse to war for the solution of international controversies" and renounced war "as an instrument of national policy," and agreed "that the settlement or solution of all disputes or conflicts of whatever origin they may be, which may arise among them, shall never be sought except by pacific means," and

Whereas, Professor Macintosh has applied to the Supreme Court for a re-hearing of this case, now therefore be it

Resolved, by the General Council for Congregational and Christian Churches in Convention assembled in the city of Seattle, this second day of July, 1931, that we respectfully plead with the Supreme Court to grant this petition for a re-hearing of this case. Be it further

Resolved, that we authorize the Executive Committee of this General Council to take steps from time to time as may be deemed wise to secure re-consideration by this Court of its decision.

WHO'S WHO IN THIS ISSUE

As DEAN of the Harvard theological school and professor of practical theology there, Dr. Willard L. Sperry has had a profound influence in the field of ministerial education. Before coming to Harvard, in 1922, he had held the post of practical theology at Andover seminary—since 1917. Since 1927 he has been dean of the National Council on Religion in Higher Education. During the past few years he has delivered several series of lectures in England, among them the Upton lectures at Manchester college, Oxford; the 1927 Hibbert lectures and the Essex Hall lectures, London. Before taking up professorial work, Dr. Sperry was a minister: as assistant pastor and pastor at First Congregational church, Fall River, Mass., 1908-13; and at Central church, Boston, 1914-22. Back in 1907, as a Rhodes scholar at Oxford, Dr. Sperry received his B. A. degree, and later his M. A. from the same university. He has also an M. A. from Yale, and D. D. degrees from Yale, Amherst and Brown. Among his best known books are "The Disciplines of Liberty," "Reality in Worship" and "Signs of These Times."

Born in the Netherlands, Rev. Cornelius B. Muste came to this country at the age of four. He had his college course at Hope college, Holland, Mich., and his seminary courses at New Brunswick, New Jersey. For the past five years he has been pastor of the Reformed Church on the Heights, Brooklyn, N. Y., a church served by Rev. Frederick F. Shannon before he came to Chicago. Last February this church and the "Old First" Reformed church united, making it the strongest Reformed church in Brooklyn.

For nearly fifty years Dr. Wilbur F. Tillett has been connected with Vanderbilt university, at Nashville, Tenn. From 1884 to 1919 he was professor of systematic theology, and from 1919 to the present date professor of Christian doctrine. He was dean of the theological faculty and vice-chancellor from 1886 to 1919, and since 1919 has been dean emeritus. Dr. Tillett received his B. D. degree at Randolph-Macon college and his A. M. at Princeton. He graduated from Princeton seminary with the class of 1880. Dr. Tillett has written many books, among them, "Hymns and Hymnwriters of the Church," "Paths That Lead to God," and "Providence, Prayer and Power."

Rev. Truman B. Douglass, *who is* minister of the Pilgrim Congregational church, Pomona, Calif., has been studying this summer at Union seminary, New York city, looking toward a Ph. D. degree. He attended this seminary from 1924 to 1927, having in 1925 been granted his M. A. by Columbia university. His earlier education was at Pomona college.

Since 1924 *Rev.* William Chalmers Covert has been the general secretary of the Board of Christian Education of the Presbyterian church. He was ordained in the Presbyterian ministry in 1888, and his earlier pastorates were at St. Paul, Minn., and Saginaw, Mich.; but the greater part of his pastoral service was in Chicago, where he ministered to the 41st Street church from 1905 to 1912, and to First church from 1913 to 1924. Dr. Covert received his education at Hanover college and McCormick seminary.

Rev. George Brockwell King *is a* minister of the United Church of Canada and is professor of Biblical Greek in the United colleges, Winnipeg, Manitoba. He is a graduate of the University of Toronto and has studied also at the Harvard Theological school and in Leipsig.

Rev. Raymond Calkins *is minister of* First Congregational church, Cambridge, Mass.

TITLES *and* TEXTS

What Pulpit Readers are Preaching About

Richard L. Sonne, Reformed Episcopal, Chicago, Ill. "Darkened Light." Matt. 6:23—"If therefore the light that is in thee be darkness, how great is the darkness."

Derwood L. Smith, First Baptist Church, Manlius, N. Y. "Eloquent Silence." Isa. 53:7—"He opened not his mouth."

FOR YOUR SERMON TITLE AND TEXT

(Mail to The Christian Century Pulpit)

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Title of sermon

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Text used (Write out the text)

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Name of minister

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Name of church

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Address

Kelsey Regen, Madison Avenue Presbyterian, Covington, Ky. "The Disturbing Christ." Matt. 21:10—"And when he was come into Jerusalem, all the city was stirred."

Edward G. Schutz, First Methodist, Morris, Ill. "Creative Living." 2 Cor. 5:17—"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

Raymond H. Edwards, First Baptist, Plattsburgh, N. Y. "Poise in a Changing World." Phil. 4:11—"For I, however I am placed, have learned to be independent of circumstances." (20th Century Translation.)

William I. Jones, Methodist Church, Yuma, Colo. "Geared to Our Tasks." Ezek. 1:20—"A wheel within a wheel—the spirit of the living . . . was in the wheels."

John H. Stanton, Washburn Presbyterian Church, Scranton, Pa. "The Ministry of Disillusionment." Luke 15:17—"And when he came to himself."

Rollin H. Ayres, Methodist Church, Canon City, Col. "The Joy of Jesus." John 15:11—"These things have I spoken unto you, that my joy may be in you."

John M. Allison, First Congregational Church, Berea, O. "Life in One Dimension." Gen. 5:27—"And all the days of Methuselah were nine hundred and sixty-nine years; and he died."

A. F. Shomo, First Methodist Church, Bellington, W. Va. "Space and Time Thinking." Ps. 34:8—"O, taste and see that the Lord is good."

The Editor's Page

The Event of the Month

ANNOUNCEMENT that attorneys for Professor D. C. Macintosh, of Yale Divinity School, a citizen of Canada, have petitioned the supreme court for a rehearing on his application for citizenship in the United States, will simplify the procedure of the large part of the public who feel an irresistible impulse to protest against the decision handed down last May. Now the resolutions which will be passed by thousands of churches and by conferences and conventions of patriotic religious people all over the country should bear directly on the reopening of the case. A notable resolution was passed by the national council of the Congregational Christian churches at Seattle in July. We print it on page 21 for two reasons, first, because of its intrinsic merit as a statement of the ground of protest against the exclusion of Dr. Macintosh, and secondly, because of its suggestiveness for other bodies. It is a model resolution, in substance and spirit. With the launching of fall activities in the churches every minister will wish to preach on this burning issue, and every group of churchmen to go on record against the recrudescence of a tyrannous conception of the constitution which the fathers who created it would be the first to repudiate. Resolutions should be sent to each member of the supreme court, separately, or to the Honorable Charles Evans Hughes, chief justice of the supreme court, Washington, D. C.

Conscience and the Constitution

The Book of the Month

THE DILEMMA OF RELIGIOUS KNOWLEDGE. *By Charles A. Bennett. Yale University Press,* $2.00.

THE AUTHOR was professor of philosophy in Yale. His untimely death last year left this volume, the Lowell lectures, delivered in 1930 in King's Chapel, Boston, to be edited for publication by Professor Hocking, of Harvard. The chapters deal with this dilemma: Religion claims to be a source of true knowledge, yet it is unable to find words adequately to convey to others the truth which it sees. Its truth turns out to be ineffable. It is a kind of secret which only the religious man can know. Reason and science seem unable to deal with it. Yet man cannot get along without religion. So modern thinkers have resorted to various interpretations designed both to keep it as a precious treasure and yet to explain away its objective reality. One by one the author takes up these interpretations. There is the theory that the ideas of religion have symbolic value only; the theory that religion is akin to poetry, with the implication that poetry is itself a form of illusion; the theory that religion is a purely social phenomenon and that God is the Spirit of the Group; and, finally, the theory that religion is explained by an "uprush" from the subconscious. All these theories have this in common: they are in each instance a form of subjectivism. If any one of them is true, religion can survive only if we remain ignorant as to just what kind of thing it is. To be informed is to be disillusioned. All these theories are evasions of the metaphysical problem, says the author, and he contends that the metaphysical pretensions of religion are the most important thing about it. When once men find out that no issues of destiny are really at stake, their religion will vanish. As a critique of contemporary evasions of the religious problem this book is as fascinating as it is clarifying.

A Thought for the Month

AS I SEE IT, our thinkers of today are coming to the point where they freely admit that the kind of knowledge which goes by the name of science is by no means all the knowledge there is. Science is a special kind of knowledge, a kind that serves a special purpose, and is thoroughly valid for the purpose it is designed to serve. But it is subordinate in function to another kind of knowledge which is perhaps best designated by the rich, old word, wisdom. Science can never supplant wisdom, or invalidate the world of reality which wisdom presupposes and reveals. There is no guarantee that a scientist, be he ever so expert, is also a wise man. Indeed, he may be a very foolish and possibly a dangerous man. For the scientist, as such, does not deal with life, but with fragments or abstracts of life. Our emotions, our interests, our purposes, our ideals, which are of the very substance of the reality which we actually know, have no place in the world with which science deals; they are deliberately and painstakingly squeezed out of it. But we have to live—day by day, hour by hour, moment by moment—in the world of reality. And here the kind of knowledge that we need is wisdom. Our true teacher, here, is not the scientist but the sage. The wisdom of the sage is derived from life itself, not from an abstract of life. It is constructive and synthetic, rather than analytic. Its truth is distilled from experience and faith rather than from observation and logic. Science makes a distinct contribution to wisdom, but is not its chief source. Indeed science may even be an obstruction to wisdom, standing in its way, and creating the tragic illusion that it is itself the supreme knowledge. Our modern education is deficient and guilty just here. It has sacrificed wisdom to science.

Science and Wisdom

Charles Clayton Morrison

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